

16

"Our Fathers Trusted in Thee."

86

BI-CENTENNIAL
OF THE
PRESBYTERIAN CHURCH,
IN
BRIDGE-HAMPTON,
NEW-YORK.

NOVEMBER 10TH, 1886.

18

"We will show forth Thy praise to all generations."

86

Bridgewater, N.Y. Presbyterian Church

"The word of the Lord endureth forever,"

HISTORICAL ADDRESS

—AND—

APPENDIX,

BY ELDER H. P. HEDGES.



OFFICERS OF THE CHURCH.

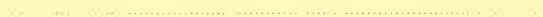
OFFICERS AND TEACHERS OF THE SABBATH SCHOOL.

RESIDENT COMMUNICANTS.

SOCIETIES FOR CHRISTIAN SERVICE.



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BI-CENTENNIAL ADDRESS

—BY—

HON. H. P. HEDGES.

[Published by Request.]

FRIENDS OF BRIDGE-HAMPTON:—The largest of all the pioneer waves that rolled over this Continent was the Puritan, striking Plymouth Rock ; it swelled in majestic momentum, moving to all points until movement became part of its very nature. The swing of the Pilgrim axe, year by year grew wider. The genius of the Puritan was constructive and self-reliant. Puritan colonies from the first were substantially self governed. Very early they declared to the world that "Governments are instituted among men deriving their just powers from the consent of the governed." But long, long years before this, the Puritan had disowned all ecclesiastical subjection to Priest or Hierarch, and insisted on the right of the people to organize and govern a church for themselves. They declared for "a church without a Bishop," long before they declared for "a State without a King." Substantially they defined a church as "A company of believers in Christ associated together for the Public worship of God, for the observance of Christian ordinances, and for mutual aid and encouragement in all Christian duties." They believed the powers of church government inhered in the people as afterwards that the powers of Civil government so inhered. Both in Church and State, developed last in the latter, was the Puritan ideal that power to organize and govern churches and communities rightfully sprang from the people. In the

shining light of this Ideal, colonies were settled, churches and schools founded, governments instituted, and the ideal made practical on this Continent wherever the Puritan planted his feet. This ideal wrought in the frame of the Nation made it what it is. By such Puritans with such views, partly from East, but chiefly from Southampton, this church was formed.

Thompson in his *History of Long Island*, vol. I., p. 343, writes: "By the act of May 16th, 1669, the precinct of Bridge-Hampton and Mecox was declared a separate parish for the building, and erecting a Meeting House and to have and enjoy all the privileges and benefits of a distinct Parish." The same historian says, "Bridge-Hampton was at first called Feversham by the English." "The first Meeting House was built in 1670." I do not find the record of the act of May 16th, 1669, but think it hardly possible Thompson would state positively that such act passed unless he had good evidence thereof, and I assume that as an established fact. Prime says, (p. 199,) Bridge Hampton was made a distinct congregation nearly 30 years after the formation of the first settlement," and recognizes 1640 as the time of such settlement. Thus confirming the statement of Thompson. The question whether the first church was built in 1670 or later, is even more difficult to decide. Tradition fixes the date as 1670. Copying that tradition our church historians give that date. Prime fixes the date as "about the time of Mr. White's settlement," p. 109. Howell's *Hist. of Southampton*, p. 130, fixes the date as probably 1695. The vote of Town Meeting of July 20, 1686, gave to Isaac Willman 12 acres of land, &c. He "to make over to the Town 4 pole wide of his land, butting to Sagaponack pond, all the whole length thereof," &c., "for a highway," and "also so much land more as will contain a Meeting House, lying to the said highway, to be about 4 pole square about 14 pole from ye pond," &c., to which Willman agreed. *Town Records* vol. II., p. 110.

A vote for the whole Town to pay fifty pounds towards the building of a Bridge "over Sagaponack pond," passed the same day, and was confirmed by a Town Meeting held Aug. 24, 1686, *ib.* At this last meeting it was "voted that ye inhabitants of Mecox and Sagaponack, that is *eastward of the Wading place* be released from paying their proportion of the yearly maintenance of Mr. Whiting *from October next*, upon condition that if they shall be without a minister there at Sagaponack for the space of a year, then they are to pay again to Mr. Whiting as formerly; to Mr. Whiting or the minister then officiating in the Town." Vol. 2, Town Records, p. 112.

At the same meeting, "It is also concluded by major voat of the said Town that there shall be by *November next*, laid out forty acres of land somewhere about Sagaponack or Mecox, at the discretion of the layers out to lye for the townes use to dispose of hereafter as they shall see cause."—*ib.* There can be little doubt that this vote to lay out forty acres looked towards the assignment of land for a parsonage, which was followed by the vote to lay out sixty acres for that purpose in June 23d, 1691—*ib.* p. 125, and by the actual laying out as reported April 24th, 1694, *ib.* page 129.

The vote of July, 1686, acquiring land for the site of a Meeting House is in words looking to a building to be, rather than one already built, but not conclusively so. The vote to tax the whole town 50£ to build the Bridge, and the vote to release the people "East of the Wading Place" from paying rates to Mr. Whiting, all imply a church building already erected, or such progress toward it as assured its speedy completion. In the vote as to paying rates it is significant that the release was conditioned to take effect "from October next," and the vote to lay out forty acres "by November next" is likewise significant and imply that then, if not before, the Meeting House would be ready for the minister to be called,

and which calling, as the votes show, was then expected. With all these concurring circumstances, we may conclude a Meeting House was built by or before that time. It was located about "14 rods" from Sagg pond, near the old and present Bridge, and on its western side, in the lot now owned by Silas Tuttle, of West Hampton. The roof of this house was thatched at first. Therein was a fire place. It might have been, and probably was about 25 by 35 feet in size. Therein the people of Bridge-Hampton worshipped until 1737, and therein Minister White preached over forty years.

The godly men who settled in Bridge-Hampton were probably organized there as a Christian Church, at least as soon as they built their meeting house, and as soon as by vote of the town they were to be released from paying rates to Mr. Whiting provided they settled a minister. They were clearly in a condition to settle a minister, implying the existence of an organized church, which church in the Puritan ideal might exist even without a Minister or officers. Tradition tells that in earliest times the people of Bridge-Hampton went to the Southampton church by the Ocean shore when the Bay was not running and by the Wading place when it was. Tradition further tells that the minister at Southampton sometimes preached in Bridge-Hampton, and the minister in East-Hampton sometimes preached in Sag Harbor. This was done before the two later colonies supported ministers of themselves. While in Southampton and East-Hampton churches, the Sacrament of the Lord's Supper was administered in the morning service down to within about a quarter of a century; it was administered in both Sag Harbor and Bridge-Hampton invariably in the afternoon. It is a tradition that this difference of time arose from the necessity of the case, requiring the service of the same minister in one place in the forenoon of the Sabbath day, and in the other place in the afternoon.

All these circumstances, including the traditions of the past so corroborated, warrant the conclusion that a church was organized in Bridge-Hampton at least as early, if not anterior to 1686. A church to whom the minister in South-ampton sometimes preached and to whom he administered the Sacrament of the Lord's Supper. This state of things may have continued many years before the coming of Minister White. Meetings for conference and prayer in private houses and churches by the devout minded were often holden without a minister, in early times, when the Sabbath was more sacredly observed than now.

THE MEETING HOUSE OF 1737 IN BRIDGE-HAMPTON.

"SOUTHAMPTON, April 5th, 1737.

At an Election Meeting," &c., "Voted by ye town yt the people of Bridge-Hampton shall have liberty to build a Meeting House upon ye knowle on ye south side of Henry Wicks Land between Abram Howells House & Joshua Hildreth & it was a clear vote." Town records, vol. 3, p. 63.

This Meeting House was located about one-half in the street and the remainder in the enclosed lot about 30 rods east of the Esterbrook corner. The front door opened from the street opposite the pulpit, and at the east and west ends near the south corners were other doors. All these three doors opened directly into the audience room, there being no hall or vestibule. The church was a strong, heavily timbered building 38x54 feet not walled but ceiled with boards on the uprights and above. The posts projected within the ceiling some inches and were uncased but planed smooth. Large curved braces from the posts to the girts above held the building firmly together, and these also were smoothly planed. Six turned pillars resting on stones beneath the floor supported the galleries. Above the ceiling was painted white with a blue cornice around the outside underneath and

above the galleries. The uprights were painted yellow, except that the window casings were white and the inner doors black.

The pulpit was panelled, painted green and retained that color until 1817, when it was stained in imitation of mahogany. In the centre was a semi-circular enlargement to accommodate the officiating minister. On its top in front was a dark colored cushion with tassels hanging from the corners. On the cushion was a large Bible, and on each side attached to the pulpit was a brass candlestick. The ascent to the pulpit was by a steep stairs—five steps—leading to a broader platform step, whereon the minister turning to the right, half around, opened the pulpit door and ascending two more steps entered the pulpit, the seat whereof was a naked board. Back of the pulpit was a window with two pilasters on each side. From the ceiling above the window secured by an iron rod fastened to the plate and its outer edge, hung the far-famed and indispensable sounding board. It was somewhat semi-circular with four angles projecting quite over the pulpit, and the most curious and singular piece of work in the house.

In front of the pulpit was a small pew, the floor of which was raised to the level of the lowest pulpit stair. The front of this pew was panelled, and the only seats were for one person on each side of the semi-circular enlargement of the pulpit. This was the Deacon's seat or pew, and was from age to age occupied by them who therein faced and overlooked the congregation. A Deacon in any other seat in time of public worship would have been deemed out of place.

A board attached to the front of this pew by hinges and turned up to a level with its top was the Communion table which was secured in its place by two braces from the outside to the panels underneath.

The passage from the front door to the pulpit, called the broad aisle, divided the lower part of the house equally, and

one side was occupied exclusively by males and the other by females.

The seats were framed work of oak timber, very strong. On either side of the pulpit were the "short seats." On the side of the Broad Aisle the seats were called the "square bodies." In the different aisles were small seats for children. The gallery stairs were in the front corners of the house commencing near the end doors going toward the front about two thirds up and then turning abruptly toward the centre. There was a passage from the front door to the stairs leaving three seats next the ceiling which were occupied by colored people.

There were no aisles in the galleries. The seats there were partitioned in front across the middle as the dividing line between the sexes. They were six in number, extending without a break along the sides and front of the House. Over the gallery stairs were pews square and with seats all around except at the door. Both above and below the seats were open and free. The assessors who fixed the rates to be paid the minister at the yearly meetings directed the place where heads of families should sit. The old and honored in front, and younger in the rear. Thus the young passed from the seats for children in the aisles below to those back in the galleries, then to the front seats there, then in advancing years to the seats in the rear below; and if living to old age, moved perhaps to the very front. Thus it often happened that by successive changes from childhood to age persons had passed through the whole routine of seats from the smallest to the most honorable. When no rule of seating prevailed the elder often occupied the middle of the meeting-house, the younger deferring to them, took rear seats, and thus the rear became crowded and the front unoccupied. The order of seating while remedying this evil created another. Some thinking themselves as old, honorable, rich and

deserving as others who were preferred in seats, left the meeting-house entirely. So that in 1816 all the seats on the lower floor were removed, pews put in their place which were yearly hired at auction wherewith the minister was paid. Even this change so offended a few that they forsook attendance on the church. The separate seating of the sexes thus ceased. Without material change the interior of this meeting-house remained from 1816 until 1842 when it was taken down. It had stood through the latter years of Minister White, all the ministry of Pastors Brown and Woolworth for 105 years. The first sermon by the first Pastor preached therein, was from the text: 2 Chron. vi: 18. The last by the Rev. Mr. Francis, June 12th, 1842, from Lev. xvi. 13.

The last meeting held therein, was June 12th, 1842, when many converts at the Sacrament of the Lord's Supper united with the Church. Elder James H. Topping of those so uniting survives.

In January, 1843,* the present church edifice wherein we worship, was dedicated. It is 50x68 feet, "and for simple beauty, chaste neatness, just proportions and absolute convenience, it is not exceeded by any church in the County."

MINISTER WHITE.

Ebenezer White, the first minister settled in Bridge-Hampton, was born in 1672, and was the son of Ebenezer, born 1848, died Aug. 24th, 1703. The father is said to have married Hannah White, believed to be the daughter of Peregrine White, who was son of William White, the emigrant in the Mayflower, which Hannah was believed to be the mother of Ebenezer, the son. Minister White graduated at Harvard in 1692, and died Feb. 4th, 1756, in the 84th year of his age. He was ordained over the church here October 9th,

(*Prime has this date December, 1842, which is an error. See p. 200.)

1695, but was actually here sometime previously. April 17th, 1695, he purchased of Jonas Wood and wife, of Elizabethtown, in New Jersey, ten acres of land at Sagabonac, "bounded North by land of Col. Henry Pierson, East and South by Highways, and West by the street." This was the original homestead whereon now one of his descendants resides. Minister White was unquestionably ordained over the church by a council after the congregational order. He officiated as minister until his resignation, June 15th, 1748, some 53 years. He is said to have been an able and useful minister.

MINISTER BROWN.

The Rev. James Brown, the second minister settled in Bridge-Hampton, was born about 1720, and died April 22d, 1788, aged about 68 years. He is reported to have been by one writer a native of Mendham, N. J., and by Thompson, in Hist. of Long Island, to have been a descendant of the Rev. Chad. Brown, of Rhode Island, and connected with the family made famous by Brown University. He graduated at Yale in 1747, was ordained over the church here June 15th, 1748, when Minister White resigned. Ebenezer Prime was moderator of the Presbytery at the ordination of Mr. Brown, and the exercises commenced with prayer by Mr. Azariah Horton. A sermon was preached by Rev. Sylvanus White, of Southampton, from Titus ii. 7 and 8 vs. The Rev. Ebenezer White then resigned his pastorate. The Rev. Ebenezer Prime then propounded suitable questions to the Candidate and the people in their representative body, the Committee taking their mutual engagements on both sides, and then made the ordination prayer during the imposition of hands, and gave the charge. Mr. S. Buel gave the right hand of fellowship, Mr. Prime addressed an exhortation to the people, Mr. D. Youngs made the concluding prayer; and after singing a

Psalm, Mr. J. Brown, the Candidate ordained, pronounced the blessing. Minister Brown, in consequence of great bodily infirmities, resigned his charge March 27th, 1775, but resided here on his farm now owned by George Strong, until his death. He is said to have been "distinguished for great soundness in his theological views, and ably defended the great doctrines of the Reformation." I gather from tradition that he was of massive frame, melancholic temperament, diffident and distrustful of himself, of robust common sense, and very creditable scholarly attainments. October 23, 1754, at Brookhaven, on occasion of the ordination of the Rev. Benjamin Talmage, Brown delivered the charge to the people. This charge in print is the only like memorial known to the writer. It is pregnant with good sense, has marks of scholarship, good condensed logic, sound piety, accurate study of and appeal to the Scriptures, much modesty and diffidence. It is a production very creditable both to the head and heart of the author. Dr. Buel records the preaching of Brown in the great revival March 22d, 1764, at East-Hampton, from Isaiah lxxv. 24: "And it shall come to pass that before they call I will answer; and while they are yet speaking I will hear."—(Note 1, see appendix.)

MINISTER WOOLWORTH.

The third pastor, Aaron Woolworth, D.D., was born at Long Meadow, Mass., October 25, 1763, and died April 4th, 1821. He graduated at Yale in 1784, and received the degree of D.D. from Princeton in 1809. Our church records and the monument to his memory record his ordination as occurring Aug. 30th, 1787. Prime's Hist. p. 201, gives the same date. On the following page in Prime the inscription on the monument was erroneously printed April 30th, 1787, and Sprague in his Annals of the American Pulpit repeated the error. He was ordained by an ecclesiastical Council at

which were present as delegates Rev. Samuel Buel and Mr. David Talmage from East-Hampton, Rev. Henry Channing of New London, Ct., Rev. Joshua Williams and Mr. Elias Pelletreau of Southampton, Rev. Zechariah Greene of Cutchogue, Rev. Richard S. Storrs and Mr. Azariah Woolworth of Long Meadow, Mass., Rev. Samuel Austin of New Haven, Ct. Mr. Channing was moderator and Austin scribe, Rev. Samuel Buel preached the sermon, Mr. Greene offered the first prayer, Mr. Austin the ordaining prayer, Mr. Channing gave the charge, Mr. Storrs the right hand of fellowship, and Mr. Williams made the concluding prayer. Dr. Woolworth was small in stature, not prepossessing in appearance; yet all authorities concur in declaring that "He was one of the most able, discriminating and pious divines that Long Island was ever blessed with." Prime speaks of his epitaph as written by the hand of friendship, and adds: "He was all that therein is claimed on his behalf." It is said that Prime was its author.

Dr. Woolworth was a man of very great intellectual activity and untiring industry. He assisted students in preparing for the ministry. He taught many students the classic languages. He wrote with apparent ease, grace and power. In 1800 he communicated a long and interesting account of the Revival here of 1799 and 1800, which was published in the Connecticut *Evangelical Magazine* of the latter year, and a somewhat similar account of the same Revival published in connection with the life and writings of Samuel Buel, D. D., about the same time. His hold on the affection and esteem of his people was very strong. When after a pastorate of about 34 years, he was borne to his tomb by them, their regret and reverence were heartfelt. Their gratitude and love as a tribute to his memory and worth are indelibly inscribed by them upon his monument. In the fervency of his prayers he was happy—in his strong faith singularly pre-eminent.

An aged person many years since related to the writer an account of the Doctor's prayer for the recovery of an only son of a friend at Sag Harbor, then apparently in impending death. He prayed as Jacob did, "I will not let Thee go except Thou bless me," and added that the young man recovered.—(Note 2, see appendix.)

MINISTER FRANCIS.

The Rev. Amzi Francis was born at West Hartford, Conn., July 31st, 1793, commenced preaching here in September, 1822, was ordained pastor April 17th, 1823, and died here October 18th, 1845. The day previous to his ordination his examination by the Presbytery, met at Southampton, was sustained. At the ordination the Rev. Zechariah Greene presided. The Rev. Abraham Luce made the introductory prayer, the Rev. Ezra King preached the sermon. The Rev. Lathrop Thompson made the succeeding prayer, Rev. Nathaniel Prime gave the charge to the Candidate, and Rev. Samuel Robinson gave the charge to the people. The Rev. Ebenezer Phillips made the closing prayer. Mr. Francis was of small stature, nervous temperament, his large speaking black eyes denoted intellectual and sympathetic action. He was scholarly in habit and appearance, studious, industrious, devout, intensely in earnest, spiritual, meditative, logical, small, one of God's own uncomplaining, patient, self-denying saints. The writer herein speaks from living heartfelt experience and knowledge.

REV. CORNELIUS H. EDGAR, D. D.

The Rev. Cornelius H. Edgar, D.D., was born at Rahway, N. J., in 1811, and died in Easton, Penn., December 23d, 1884. His first sermon in Bridge-Hampton was delivered November 23d, 1845. He was installed and ordained here June 10th, 1846. Mr. Harlow, of Philadelphia, intro-

duced the ordination exercises; Mr. Edwards, of Smithtown, preached the sermon from the text: Acts x., 43. The Moderator, Rev. Mr. Evans, of Middletown, L. I., put the constitutional questions; the ordaining prayer was made by the Rev. Samuel R. Ely, of East-Hampton; the charge to the Pastor was given by the Rev. Mr. McDougall, of Huntington; the charge to the people was given by the Rev. H. N. Wilson, of Southampton, the Moderator made the concluding prayer, and the Pastor pronounced the benediction. Mr. Edgar remained pastor here until his resignation October 2d, 1853. He was tall, of commanding presence, in form symmetric, in gesture graceful, constitutionally positive, no trimmer, no idler. As a sermonizer he excelled. He was in manner impressive, in thought rich, logical, suggestive. A sound, strong, earnest, honest preacher of Jesus Christ. He did good work for the Master here.

REV. DAVID M. MILLER.

The Rev. David M. Miller was born in Elizabethtown, N. J., June 12th, 1827, and died here June 29th, 1855. He was ordained here April 27th, 1854. The order of exercises were: Invocation by the moderator, Rev. Mr. Morgan, of Southampton; reading of the Scriptures and prayer by the Rev. Mr. Mott, of Rahway, N. J.; sermon by the Rev. Dr. Murray, of Elizabethtown, N. J.; constitutional questions by Rev. Mr. Morgan; ordaining prayer by Rev. Dr. Murray; charge to the pastor by the Rev. Mr. Reeve, of West Hampton, and charge to the people by the Rev. Mr. Hopper, of Sag Harbor; concluding prayer by the Rev. Mr. Mershon, of East-Hampton, and Benediction by the Pastor. Shortly before his death he was married to the only daughter of Hon. Hugh Halsey. His ministry gave promise of great usefulness, and attracted the strong affection and love of his people. His early death cut off the budding promise of his ministry. His funeral

sermon was preached here by Dr. Murray, July 1st, 1855, and published.

REV. THOMAS M. GRAY.

The Rev. Thomas M. Gray, son of Rev. John Gray, D. D., of Easton, Penn., was a graduate of Lafayette College in 1851, and afterwards of Princeton Theological Seminary. He died at Salem Centre, N. J., December 24th, 1883, in the 54th year of his age. He preached here first Jan. 20th, 1856, from the text Luke x., 36 and 37 vs.: "Which now of these three thinkest thou was neighbor unto him that fell among the thieves," &c. He was installed here April 23d, 1856. The invocation was asked by the Rev. Mr. Drake, of Middle Island, the moderator; reading of the Scriptures and prayer by Rev. Gaylord S. More, of Babylon; sermon by Rev. Dr. Gray, of Easton, Penn.; constitutional questions and ordaining prayer by the Moderator; charges to the Pastor by the Rev. Mr. More; charge to the people by the Rev. Mr. Mershon, of East-Hampton; Benediction by the Rev. Dr. Gray, of Easton. The pastoral relation of Thomas M. Gray with this church was dissolved April 10th, 1866. As a companion few men were more amiable, more genial, more social or of more pleasing manners than Mr. Gray. After leaving Bridge-Hampton he preached in Derby, Conn., in Salem, Westchester County, N. Y. and its vicinity where he died.

WM. P. STRICKLAND, D. D.

William P. Strickland, D.D., was born August 17th, 1809, at Pittsburgh, Penn., and died July 15th, 1884, at Ocean Grove, N. J. He was a graduate of the College at Athens, Ohio, and in his 44th year received therefrom the degree of D.D. He was an industrious, accurate, profound scholar, and the author of many published volumes, including "A History of the American Bible Society," "Christianity Dem-

onstrated," "Genius and Mission of Methodism," "Pioneers of the West," "Manual of Biblical Literature," "Life of Peter Cartwright," and other works. He was trained in the Presbyterian Church where his father was an elder and his mother a member. He said he was theologically Presbyterian, but entered the Methodist Church because he regarded its spirit as more intensely revival. He supplied this pulpit from May 13th, 1866, until October 5th, 1875, when he was duly installed by the Presbytery. The Rev. Thomas Harries was moderator, Rev. Andrew Shiland preached the sermon, Rev. Mr. Stokes gave the charge to the pastor, and Mr. Sproule to the people. Except a vacation of some six months in 1876 and 1877, when the pulpit was supplied by Rev. Wm. F. Whitaker, he preached until October 22d, 1878, when at his request on account of failing health he was released. He was spiritual, pure minded, of a lofty type, eloquent, impressive. Thus for twelve years he lifted and taught this people. Now we must ask :

"What to shut eyes has God revealed ?
 What hear the ears that death has sealed ?
 What undreamed beauty passing show
 Requites the loss of all we know ?
 O, silent land to which we move,
 Enough, if there alone be love
 And mortal hand can ne'er outgrow
 What it is waiting to bestow !
 O, white soul ! from that far off shore
 Float some sweet song the waters o'er.
 Our faith confirm, our fears dispel,
 With the old voice we loved so well !"

The Rev. Samuel Dodd supplied this pulpit for the three years preceding May 1st, 1882. Thereafter for a time the pulpit was supplied successively by the Rev. Mr. — Schaff, the Rev. Mr. — Frissell and the Rev. Giles P. Hawley now deceased, until just previous to March 1st, 1883, when the present pastor, Rev. Arthur Newman, was by Presbytery ordained and installed. The Rev. Wm. B. Reeve, D.D., was

moderator. The opening prayer was offered by Rev. J. B. Finch, the ordaining prayer by the moderator, and the closing prayer by the Rev. Mr. Bowdish of the M. E. Church here. The Rev. J. D. Stokes preached the sermon, and gave the charge to the people. Rev. A. Shiland, D.D., delivered the charge to the pastor, who closed the services with the Benediction.

Minister White dying in midwinter was buried by his people in the old Sagg burying ground.

“When they laid his cold corpse low
In its dark narrow cell
Heavy the mingled earth and snow
Upon his coffin fell.”

When in the last days of autumn 1775, Minister Paine, shepherd of the separate flock expired, his loving people reverently laid his mortal remains in the Hay Ground place of burying near their meeting-house.

When in 1688, Minister Brown, the long time victim of disease, finally gave up his life ; his people tenderly laid his body at rest in the now much neglected burying ground at Scuttle Hole.

All that was mortal of Woolworth and Francis and Miller, was deposited by their sorrowing people in the cemetery near this church.—Note 3, see appendix.

“They who die in Christ are blessed,
Ours be then no thought of grieving !
Sweetly with their God they rest,
All their toils and troubles leaving ;
So be ours the faith that saveth,
Hope that every trial braveth
Love that to the end endureth
And through Christ the Crown secureth.”

This church was probably Congregational until 1747. The condition of the gift of the 20 acre parsonage on the corner owned by Wm. H. H. Rogers, made March 20th, 1712-13 : ‘to Bridge-Hampton for ye use of a Prisbiterian Minister &

Noe other," seems to have been disregarded. Records vol. 2, p. 174. Although Minister Brown was ordained by the Presbytery, Woolworth was ordained by a council; the people then believing the connection with Presbytery dissolved, but were thereafter otherwise informed. From 1775 until 1794, no known vote of the church decided positively for such connection. The union was voted in the summer of that year and has continued. The circumstances were peculiar. The Separate Congregational Church was in being and many people preferred that form of Government. No Elders were elected until 1801, when four were chosen. Three more were elected in 1803. Not one of these seven was ever ordained, but acted without it. In 1811 six others were chosen who were the first ordained as such. The four elders of 1801 were Ebenezer White, who died the next year; David Hedges mentioned in the centennial Historical Address of 1876. These two had been many years deacons; Jonathan Rogers and Ezekiel Sandford were the other two elders. Rogers was a man of unusual powers of mind, long time a professor of religion outside the church, devout, wise in council, at one time a Judge of the Suffolk County Common Pleas. Sandford had been a member of the Separate Church. He was eminent in the gifts of singing, exhortation and prayer. It is said the meetings he attended were always interesting. These four first elders all men of mark and might, working with Woolworth wonderfully strengthened this church. The three elders of 1803 were Lemuel Pierson, Sylvanus Halsey and Lewis Sandford. The want of time prohibits more than mention of their names. It is believed that the session of this church have chiefly been good, prudent, sensible, devout men, not inferior to that of other churches. (Note 4, see appendix.) It is feared that one of their number, some sixty years since, fell through intemperance. Yet another elder stands out as a warning. Jesse Woodruff,

elected as such in 1820, dying in 1857 at the great age of 92 years, fell into despondency and darkness and gloom, absenting himself from the public worship of God for thirteen years. Thereafter, on the 4th of September, 1851, over his own signature he publicly records the deeply affecting confession of his walking in sin and darkness. The wail of woe he utters is the echo of a past despair. His confession to his brethren expresses the deepest humility and penitence. His petition for permission once more to sit with them at the Sacramental Table seems tremulous with anxiety. This cry of a soul long in darkness, tempest tossed in doubt and fear, for a rest and peace unfelt is most pitiful. Luminous in this deep felt confession are the honesty, the intelligence, the agony of the man evidently in the words his soul prompted. In the like dark case may the like inspiration and desire to seek the Lord as "our refuge and strength" be ours.—(Note 5, see appendix.) He seemed gradually coming out of darkness thereafter, and very often attended public worship with more apparent hope and light until his death.

ITINERANT PREACHING.

Itinerant preaching was far more frequent in olden times than now. Itinerant ministers preached in churches and then often in private houses. Whitfield returned from his journey in New England, proposed to the Rev. Gilbert Tennent, of the Log College, to journey East, preaching to water the seed he had sown. The proposition was submitted to some ministers then attending the Synod in session at Trenton, New Jersey, who approved of it. About 1741 Tennent came to Bridge-Hampton, holding as is said, the first evening meeting ever held there. His first sermon preached was from the text Matt. v : 20. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven." One who

heard this sermon, related to Deacon Stephen Rose an account of its astonishing impression, which account Deacon Rose reduced to writing. Tennent sketched the righteousness of the Pharisees as consisting in prayers and observance of rites and ceremonies. He presented with great power and effect the doctrine of Regeneration as exceeding the righteousness of the Scribes and Pharisees. While delivering this sermon he discovered some girls in the front seat of the gallery whispering and trifling and spoke severely: "You, young women! you sit there whispering and laughing when Damnation is sounding in your ears." It is said these words went to their hearts with such power that they had no peace of mind until they were converted. The truth spoken by Tennent aroused many to great heart searchings. They said, "What preaching is this? what does it mean? we will enquire of our aged minister about it." Mr. White seemed reluctant to express any opinion concerning it, but finally said: "He sows good seed but harrows it in very roughly."

Tennent was followed by many others, and after him itinerant preaching became quite common.

NEW LIGHT MOVEMENT.

What was called the New Light Movement in Bridge-Hampton arose under the agency of the Rev. James Davenport, fourth minister of the church in Southold. He was the great-grandson of the Rev. John Davenport, of New Haven, was born in 1710, graduated at Yale in 1732, was ordained in Southold, Oct. 26, 1738, and dismissed from there in 1746. Davenport was an intimate friend of Ferris, a wild enthusiast who "claimed to know the Will of God in all things; that he had not committed a sin in six years; that he should have a higher seat in Heaven than Moses, and that not one in ten of the communicants of the church in New Haven could be saved." Ferris obtained an ascendancy over several students

and especially over Davenport. Some two years after his settlement in Southold, Davenport became "satisfied that God had revealed to him that His Kingdom was coming with great power, and that he had an extraordinary call to labor for its advancement." On one occasion he addressed his people continuously for nearly 24 hours until he became quite wild. In public services he raised his voice to the highest pitch, and that was accompanied with the most vehement agitations of body. His hearers were encouraged to express their distress or joy by violent outcries in public assemblies. And these things he pronounced tokens of the presence of God. He encouraged ignorant persons to address large assemblies. He claimed a right to sit in judgment on the character of ministers, and after examining them in private, often in his public prayers pronounced them unconverted, and so pronounced on those who refused to be examined. He informed the people that their ministers were unconverted and sometimes exhorted them to eject them. He encouraged dissatisfied minorities to form new churches. To this ardent, energetic, impulsive, deluded man, more than to all others, the New Light Movement in Bridge-Hampton must be ascribed. Under his influence a church known as the Separate or "New Light Church" was organized, and a church building erected about 1748. It had four roofs coming to a point in the middle, and hence was sometimes called "the peaked" or "picketed church." It stood a few rods south of the Hay Ground burying ground on the west side of the road leading south by the dwelling of Elbert Rose to Mecox. Elisha Paine was settled over this church in 1752, and died here in 1775 at the age of 83 years. The church was disbanded, the building taken down and removed soon after the year 1800. It is now used as a dwelling and stands next south of the schoolhouse in the middle district, and is owned by Mrs. Mary C. Worthington. At this distance of time, in

the absence of records, with a history written only by its foes, we may not clearly estimate the merits of the "New Light Movement." To some extent it seemed to be a protest of the activities of the church against its inaction. But its wild, unregulated, disorderly action prevented its progress and promoted its decay. Its bitter divisions weakened the power of the church. The darkness of a belligerent spirit extinguished the lights of Peace. Most disastrous for the good of the Parish was this new movement.

Deacon Stephen Rose was more fully versed in local and church history than any other individual known to the writer. He said: "Many spiritual minded godly persons, and especially many very excellent women belonged to the Separate Church." He spoke of their intense zeal, fervent devotion, purity of life, earnestness of purpose and spirituality of soul in terms so strong as to leave no doubt that he believed the "Separate Branch" in Bridge-Hampton was a branch of the true "vine."

CUSTOMS DISUSED.

Many customs of our Puritan Fathers in the church are now disused. Historic truth requires their mention.

FASTS AND THANKSGIVING.

The set days for Fasts and Feasts directed to be observed by the Church of Rome or the Church of England were not observed by our Fathers, who appointed such days for themselves. In the early settlements of this country dependence on an Almighty Power was deeply felt. When danger from the savage natives threatened, when epidemic disease raged, when long drouth betokened famine, then and often days were set apart for fasting humiliation and prayer. As their Thanksgiving has become a National appointment, so for many years and until recently their fast days gave place to

one annual observance in the month of March continued down to the middle of this century. These days were not appointed here as in New England by the Government, but by the several churches. They were very generally sacredly kept by the Inhabitants. Although "servile labor" on those days was not prohibited by law, it was almost universally by the custom of the people.

STOPPING THE CHURCH.

The minister, in olden times, at the close of service gave Notice like this: "The male members of this church are requested to tarry after the blessing is pronounced."

Such meetings called "staid meetings," were often held. Therein were appointed days of Fasting and Thanksgiving; therein delegates were chosen to attend the Presbytery. The acts and records of the session were read to the people at these meetings for their approval. At these occasions measures were taken to promote singing in the church. The hour of public worship and the intervening intermission were then and there arranged. Many other like matters pertaining to the church and public worship were there decided.

PRAYER FOR THE AFFLICTED.

From time immemorial until quite recently it had been a custom for the near relatives of a deceased person to request the prayers of the church that the death might be sanctified to them for their spiritual and everlasting good. On a Sabbath one or more after the funeral, according to an understanding, the family and near relatives sitting together clad in mourning rose when the minister read the request for prayers. The occasion was impressive in solemnity. The minister praying before the sermon implored the blessing of God on His people, on His cause, His church, His worship. When tenderly, devoutly, reverently he implored God to

pour the balm of Divine consolation into the wounded hearts of fathers, mothers, brothers and sisters, relatives and friends in words appropriate to the conditions of the case ; when if any relative were far off on land or sea, he asked God to give them grace to bear the sad tidings ; when with devout composure he asked that this dispensation of God's Providence might be sanctified to the more remote relatives, and finally to the whole church and congregation ; then it was felt that the sorrows of one household were those of all. Then the help of the Divine Father the only reliance of all. Then the minister became the audible intercessor for all. The sympathy of a Puritan people with their brethren in distress and affliction was strangely tender and heartfelt. They made their God a witness to this. Does the disuse of this custom prove more sympathy now flowing in the hearts of their souls?

PRAYERS FOR THE SICK AND RETURNING THANKS FOR RESTORATION TO HEALTH.

In severe illness it was an old time practice to request the prayers of the church and congregation, that the sick might if consistent with the Divine Will be restored to health or be prepared to die. The family and friends of the sick united in this request which was read from the pulpit before the prayer preceding the sermon. The minister wrestled in great earnestness with God as the Great Physician of soul and body, praying for the restoration of the sick to health, and in protracted sickness prayers were so offered for several consecutive Sabbaths. These requests for prayer would be remembered at the prayer-meetings and generally at the family altar so that the illness was known all over the Parish, and the sympathy of the whole community extended to the sick.

When restored to health after severe illness a like request that the minister and church and congregation offer thanks to God for the preservation of life and restoration to health was

made. The request was usually read, and thanks to God in prayer offered in Divine worship. With few exceptions this was a very general ancient practice.

PRAYERS FOR SEAMEN BEFORE AND AFTER A VOYAGE, AND
THANKS FOR DANGERS ESCAPED.

In the early annals of the church it was a practice for the seamen and officers on the Sabbath before sailing to attend in the house of God and desire the prayers of the church and congregation to the God of the seas for their safety. On their return from the voyage they again presented themselves in the sanctuary when public thanks to God were offered for their preservation.

When one or a number of persons in pursuing their avocations were endangered in life or limb their preservation in danger was noticed on the next Sabbath. Thanks that in the providence of God they were delivered from impending jeopardy were publicly rendered.

PUBLICATION OF THE BANNS OF MATRIMONY.

The Duke's Laws required publication of the banns of matrimony by the minister, previously, or in place thereof the Governor's license authorizing the marriage to be solemnized. This publication of intended marriage between the parties named was termed "calling off." And after Sabbath meetings inquiry was often made, "Who were *called* off." The sentiment of the community, the practice of other Puritan colonies, and the requirements of law all constrained to this practice.

PROPOUNDING.

When after examination approved by the session, candidates were admitted to the church, notice of such proposed union was publicly given by the minister. This notice was

given some one or more Sabbaths previous to their public profession of faith and covenant. It was given upon the theory that objection, if any, might be made to the candidate and the examination reconsidered. It was a custom of the Congregational churches, perpetuated in this and adjoining churches, and until late years deemed indispensable; so much so that when the writer was proposed as a member objection was made that he had not been "propounded" as the notice was called.

"The religious female Cent Society of Bridge-Hampton" was instituted July 6th, 1815, at the house of Dr. Woolworth, who efficiently aided the society in its commencement and continuance.

The records of this society for some thirty years are extant. The society often met at Dr. Woolworth's house, sometimes at the church, when once he preached a sermon, Oct. 22d, 1817, from the text Phillippians iv: 3. At first the society numbered 33, and soon increased to 54 members, and thereafter to nearly one hundred. It received great encouragement from the Rev. Mr. Francis. It corresponded with other like societies on Shelter Island and elsewhere. It kept the missionary fire burning on God's Altar. It was the mother of succeeding benevolent societies that have been so great blessings to this church and to the world. There the mothers in our Israel prayed and toiled for the reign of righteousness. They wrought in cheerfulness, intelligence and hope. An absent member in 1818 sent her contribution in a paper whereon was written the following sprightly and graceful lines:

"Go, fifty cents, would you were more
And thousands were your name,
Then you might reach some distant shore
And spread a Saviour's name.
But yonder Ocean's made of drops
And particles of sand, or snow

Can swell the lofty mountain tops
 Of Andes towering brow.
 The Lord can multiply your power
 More than the intrinsic worth,
 Go ! do some good each passing hour ;
 Go ; help to bless the earth.
 Go ; join your sister currents round
 And mingle as you flow.
 Go ; help to heal the bleeding wound,
 And scotch the breast of woe."

In Bridge-Hampton, as generally all over christendom, the women far outnumbered the men in the church. In obedience, in zeal, in spirituality, in devotion they excelled. When on a fast day, Aug. 23, 1787, the members present renewed their covenant, Woolworth records the names of eleven male members only, and adds "there were a few other male members of church who were not present at this time." When on the 15th of June, 1800, the covenant was renewed, 14 other men appear to have covenanted, and 26 females the like.--(Note 6, see appendix.)

REVIVALS OF RELIGION.

As no church records prior to 1787 are extant, all accounts of prior revivals of religion rest on other sources. Such revivals were, it is believed, almost unknown previous to the years 1741 and 1742, when occurred a general and powerful revival of religion, believed to be the first in this place. There was at this time a general and great awakening all over New England extending to Long Island. From the active agency of Mr. Davenport in this work, it has sometimes been called Davenport's Revival. Multitudes were converted. In the early days of some of the oldest persons living, the subjects of that work of Divine Grace described with the fervor of unforgetting love the scenes of this rare season. Tradition long preserved the story of the converts of that day. The venerable White was in his 70th year and within

some six or seven years of the close of his ministry. There were exhibitions of excitement, of enthusiasm, of a zeal misguided and mistaken which called down his disapproval, marred his enjoyment and peace and a separation which probably led to his resignation and the appointment of his successor in the ministry.

REVIVALS.

In 1764 occurred the next general revival of religion. It was a work of great power. There were many converts, and with few exceptions they remained steadfast in the faith. The enduring test of time has set the seal of truth to this as a genuine work of God. On one occasion sixty were added to the church. The young converts of this precious season kept alive the coals on God's Altars during the long twelve years from 1775 to 1787, when this church was without a settled pastor. In this radiant light of Heaven, Minister Brown overcoming the natural despondency of temper and soul, felt the shining of the sun of righteousness. For more than ten years it encouraged him in the work which finally in despondency he relinquished.

In 1785 occurred another season of spiritual refreshing when many were converted. This has been sometimes called Mr. Fordham's revival for the reason that he officiated as a temporary supply for the pulpit at that time. It is believed that few persons were then added to the church for the reason that at this time there was no settled pastor, and so runs the traditions of that time.

Another and well-known cause was the singular and prevailing aversion to union with the church. Over one hundred years ago and lasting down to within less than twenty-five years, there were in this and adjoining parishes very many heads of families exemplary in life, sound in doctrine, devout in demeanor, searchers of the Scriptures, constant in

attendance on the public worship, prayerful in their household, hoping always for God's mercy in Jesus Christ, zealous and even jealous for the faith of the Gospel, and with all this never uniting with Christ's visible church. Sometimes it is believed the number of non-church male professing christians nearly equalled the number of the like who were members. It is now simply amazing to think of this most discouraging and disastrous state of things as then generally existing, and locally here more largely than elsewhere. Possibly, nay probably, the unhappy separation of the new lights perplexed and confounded young converts. It could not be other than a stumbling block. It will thus seem more clear why the number of converts often doubled the number of accessions to the church.—(Note 7, see appendix.)

In the fifteen years from 1785 to 1800 forty were added to the church. The next season of reviving occurred in the latter part of the year 1799, extending into the year 1800, usually called the Great Revival of 1800. New Year's day of that year "was signalized by the powerful operations of the Holy Spirit. Some were liberated from their bondage of sin; others were more deeply impressed than before. "Many were newly awakened." Dr. Woolworth wrote (in a sermon preached near the close of his life,) "The cloud of Divine influence completely overshadowed the congregation, and the rain of righteousness copiously distilled in every part. The arm of the Lord was revealed, and who did not recognize and acknowledge the power? The events of that memorable season are distinctly within the recollection of many yet living; when under the influence of the Holy Ghost this house for three successive weeks was every evening crowded with hearers solemn as the grave, and listening as for their lives to the message of Salvation. In the course of a few months, more than one hundred and thirty indulged hope of having passed from death unto life." In the year 1807 some

were hopefully converted. In 1808 several young ladies were seriously impressed. In 1809 the revival became general and every part of the Parish shared in the blessings of Salvation. Many youthful persons and some of middle age made profession of their faith and were gathered into the church.

In the winter of 1816 some mercy drops fell on this Parish and nearly thirty rejoiced in hope of reconciliation with God. This revival was not as extensive or general as the two previous seasons. The work was chiefly wrought in the north and west districts; it was the last occurring during the ministry of the lamented Woolworth.

In the year 1822 another outpouring of the spirit occurred and many, chiefly young people were converted. It was a sweet, interesting and pleasing work of Grace. At this time Mr. St. John was preaching as a stated supply, and as a consequence this has sometimes been denominated as Mr. St. John's revival. The writer cannot withhold his condemnation of such forms of reference to God's Reviving Grace as attributes the Divine work to any mere man.

In 1831 the ministers in this and adjoining Parishes resolved to hold meetings in August, for four successive days, in their respective churches. The meetings were holden and called "Four days meetings." The results were astonishing. The long prevailing paralysis of the church was ended. The slumbers of inactive christians were broken. The mighty cry of the church to God was heard. His people were revived. The impenitent were in alarm and terror. The agony of unforgiven souls went up in strong crying and tears to Heaven. The work extended as a whirlwind all over these Northern States. In that and the following years some sixty persons united with this church. The converts of that season, with few exceptions, gave evidence of a genuine, abiding, thorough work of Grace, remaining faithful unto

death. The writer well remembers those impressive and even awful meetings—awful as exhibiting God's condemnation of sin. There Nettleton appalled the sinner with such flaming views of God. There father Jonathan Hunting besought the sinner to have mercy on himself. There Beers and Pillsbury warned the sinner of coming doom. There Francis held up the flaming letters of God's righteous Law. There the seraphic Joseph D. Condit showed to the sinner a Christ too lovely and pure to allow the presence of a sinner unrepentant, too gracious to reject the returning repenting wanderer. This is the unforgotten year of God, enduring on earth, in the Records of the church, unfading in the annals of Heaven.

Another season of reviving occurred in 1842. A much larger number of middle aged people were converted than in 1831, many of whom had passed unmoved through former periods of awakening. Nearly seventy persons, subjects of this work, united thereafter with the church. The last two revivals occurred during the ministry of the sainted Francis. He writes, March 20th, 1842: "The individuals previously examined were this day admitted to the communion of the church, no objection having been made to them. The number thus admitted was 30, among them were six husbands with their wives; twenty-four heads of families and one entire family."

From 1742, when under the preaching of Davenport, occurred the first named great revival, to 1842, the time of occurrence of the last, a century had fled. Nine seasons of God's special reviving grace have been noticed. They were occasions when peace, power and numbers augmented the church. Within the memory of many living the revival seasons of 1850, 1858, 1859, 1863, 1866, 1869, 1874, 1877 and 1883 are too recent to be forgotten or to be in danger of the wave of oblivion.—(See Note.) There have occurred

special seasons in remote and later ages, when the Holy Spirit has been graciously shed abroad ; when men seemed called to stand still and see the salvation of God.

“So sometimes comes to soul and sense
 The feeling which is evidence
 That very near about us, lies
 The realm of Spiritual mysteries.
 The sphere of the supernal powers
 Impinges on this world of ours.
 The low and dark horizon lifts ;
 To light the scenic terror shifts ;
 The breath of a diviner air
 Blows down the answer of a prayer :
 That all our sorrow, pain and doubt,
 A great compassion clasps about ;
 And law and goodness, love and force,
 Are wedded fast beyond divorce.
 Then Duty leaves to Love its task,
 The beggar, self forgets to ask ;
 With smile of trust and folded hands
 The passive soul in waiting stands
 To feel, as flowers the sun and dew,
 The one true life its own renew.”

Alexander Wilmot, born 1709, died 1744, graduate of Yale 1734,, ordained pastor at Jamaica, L. I., April 12, 1738, is said to have been a native of Bridge-Hampton—vid. Howell’s Hist. p. 305. The Rev. Herman Halsey of East Wilson, in Niagara Co., N. Y., born July, 1793, oldest living graduate of Williams College, the Rev. Samuel Howell, son of Walter ; the Rev. Wm. H. Lester, pastor of Presbyterian Church in West Alexandria, Penn., are claimed as natives of Bridge-Hampton. Rev. Wm. Hedges, pastor of the Congregational Church in Jamesport, L. I., resided here some years before entering the ministry. Whether others have gone from here as ministers of the gospel of Jesus Christ is not known.

TEMPERANCE.

At a meeting of the session, Nov. 28, 1811, the recommendation of the Presbytery to the churches under their care, "Not to treat their Christian brethren or others with ardent spirits as a part of hospitality in friendly visits," was considered and "expressed their approbation of the same as a suitable means of discouraging that excessive use of such liquors which they are convinced is doing incalculable mischief in society, whilst they declare their readiness and resolution for themselves to conform to said recommendation; they also recommend it to all the members of the Church to do the same, and by their example and exertions in all other suitable ways endeavor to prevent the progress, and, if possible, destroy the existence of this species of intemperance. On the Lord's Day following, the above recommendation of the Presbytery, and what the session had done upon the subject, were laid before the whole church, who voted as follows: "That we approve of the measure recommended, and will for ourselves conform to it, and use our influence to induce others to do the same." This Letter of the Presbytery to the churches, Woolworth drafted. His voice was earliest and decided against intemperance. All his successors, and with few exceptions, the church have held resolutely advanced ground against intemperance and its unhallowed allies.

The second church built in 1737, standing 105 years, remembered reverently by the oldest worshippers, has therewith associated great historic interest. It had no tower, no spire, no bell. It was a barn in outline, without worn by the elements, unpainted, ungraceful; yet consecrated by the most thrilling scenes and the grandest events. Therein, in 1741, Gilbert Tennent had blown the trump of the Gospel in power. Therein, in 1764, George Whitfield preaching from Jude 21st verse: "Keep yourselves in the love of God," had made the spirit world seem real. There, in the later, riper

ten years of concluding life, Minister White lifted his aged hands to bless this people. Therein Minister Brown during all the years of his active ministry, faithfully expounded the truth. There for a generation Woolworth, animated, learned, logical, reasoned of "Righteousness, Temperance and Judgment to come." There, for a score of years Francis, serene, studious, fervent, devout with a fidelity equalled only by his great love, impressed the truths of Revelation on this people. The walls of this unadorned church of God witnessed the ordination vows of the last named three. The funeral sermons of the venerable White, the desponding, but faithful Brown, the animated and logical Woolworth, all were spoken under that o'erhanging sounding board in that high pulpit in this old church. Wonderful revivals of God's presence and power had here been displayed. Nine times had the Almighty "bowed the Heavens and came down." The feet of three generations and more had moved to its doors. The songs of three generations therein had praised God. The penitential cry of three generations "God be merciful to me a sinner" therein had risen. In the presence of God and men and angels three generations had solemnly there avouched and covenanted the Lord to be their Saviour. Hallowed by the memories of one hundred years ; by the public worship of the long loved and lost, by the prayerful echo of voices unforgotten, although long silent ; this church was the embodiment of all that memory holds dear, that hope holds bright, and faith holds precious. At Woolworth's settlement the church numbered only 33, members increased in 1818 to 179. During his ministry, including the year after his decease, 252 had been added, and 166 had died. During the ministry of Francis 147 were added, 93 had died, and at his decease 177 were in communion. When the ark of the Lord was removed from the old to the new edifice, the elder mourned while thinking of the spiritual grandeur of the ancient yet

lacking in the modern structure. When Minister Francis was ordained the last sublime notes of the choir were :

“ Arise, O, King of grace arise,
And enter to thy rest ;
Lo thy church waits with longing eyes,
Thus to be owned and blest.”

In the sentiment of that song, with all the younger people he longed for a temple more meet for the worship of Jehovah. Graciously he was permitted to assist in dedicating this church to God. For a few months he blew the bugle notes of the gospel's alarm, and then his voice was heard no more. The trumpet that fell from his hand was caught by his gifted successor, who saw throngs responding to the gospel's call. When Edgar removed with the heartfelt regret of many friends, the more youthful Thomas M. Gray reiterated not without response the message of Jesus Christ. The twelve years ministry of the eloquent, the gifted, the learned Dr. Strickland were years of a higher spiritual instruction in righteousness. In the answers from Heaven, in the numbers of converts and members, in the frequency and power of God's reviving grace, the ancient light of the older edifice pales before the grander effulgence of the new. The two hundred years of time marking the origin and being of this church, are long as measured by earthly affairs, are short in the eternal years of God. One more voice and witness for the world and the Kingdom that endureth forever.

“ Oh, where are Kings and Empires now
Of old, that went and came ;
But still thy church is praying yet,
A thousand years the same
We mark her goodly battlements,
And her foundations strong ;
We hear within the solemn voice
Of her unending song.”

APPENDIX.

NOTE I.—Epher Whitaker, D.D., has kindly furnished me with extracts from the record of Presbytery from which I find that Suffolk Presbytery was organized April 8th, 1747, at Southampton. The Organic Instrument was signed probably in the order of Age, by :

Ebenezer White, of Bridge-Hampton ; Nathaniel Mather, of Aquebogue ; Ebenezer Prime, of Huntington ; Ebenezer Gould, of Cutchogue ; Silvanus White of Southampton, and Samuell Buel, of East Hampton.

April 9th, 1747.

Delegates from the churches of East, South and Bridge-Hampton approved of the proceedings, and signed the same, viz : Isaac Jessup, Josiah Howell, John Howell, Nathaniel Huntting, Jun., Daniel Osborn and James Haines,—James Reeve of Mattituck, and Henry Wells, of Cutchogue then present, although not delegates, also concurred.

At a meeting of the Presbytery at Huntington, Oct 21st, 1747, "James Brown, A. B. of Yale College" was examined & recommended as a preacher of the Gospel. At a meeting of the Presbytery in Bridge-Hampton, April 6th, 1748. The Presbytery advised the continuance of James Brown then there "as a probationer" &c. At the meeting of the Presbytery in Bridge Hampton, June 14th, 1748, the ordination of Mr. Brown was fixed for the next day & then June 15th took place.

"At the conclusion of which solemnities the separates in Bridge Hampton were desired to appear at Capt. Job Piersons tomorrow morning at nine o'clock that the affairs of their separation might be inquired into and considered," June 16 at 9 A.M. The affairs of the separation being introduced queried with the separates whether they were not conscious to themselves that they had in some points violated the rules of the Gospel in their separation ; and labored the point for their conviction till noon with out any evident tokens of success. Then adjourned for an hour and a half ordering the separate people to attend at the expiration of the time."

' After the adjournment pursued the same point of disorderly separation begun upon in the forenoon. Observed much seeming stiffness in the separates to our common grief notwithstanding all the arguments that were used till toward the close of the day, when the following confession subscribed by most of the separate people whose names are underwritten was obtained, viz: We, the subscribers Inhabitants and professors of religion, in the parish and church of Bridge Hampton, who have separated ourselves from the ministry of Rev. Mr. Ebenezer White in

said Parish, do freely acknowledge and confess as followeth : That although according to the light we then had and still have, we supposed the cause of our separation to be just, yet as to the manner of our Separation in some respects we are very sensible it was not agreeable to the Rules of Christ's visible Kingdom and on that account we are sorry for it, and we desire and resolve (the Grace of God enabling) to walk according to the rules of the gospel of Jesus Christ for the future."

Theophilus Howell, William Rogers, Stephen Jaggar, Jonah Rogers, Elias Cooke, John Cooke, Jun., Nathan Fordham, Samuel Howell, Anthony Ludlam, Joseph Rogers, Thomas Sandford, Jr., Samuel Wheaton, David Fithian, David Cooke, Jonathan Jaggar, Elnathan Topping.

Mehetabel Mitchell, Anne More, Abigail Jaggar, Mary Howell, Mary Ludlam, Phebe Cooke, Mary Toppin, Anne Stambrow, Mehitable Cooke, Eunice Rogers, Phebe Rogers, Martha Gould.

The above written confession being subscribed earnest and pathetic exhortations were given not only by the Moderator but by sundry other members as occasion and attendant circumstances required."

The next day, June 17, 1748 at seven o'clock, A.M., and after prayers, "Formed a pacific & hortatory address, & left it to be read to the church & congregation of Bridge Hampton, recommending the acknowledgment of the separates to publick acceptance & also an acknowledgment made by the Rev. & aged Mr. E. White, their late Pastor in the following words, viz:" The unhappy contentions, divisions and separations which have (for so long a time) subsisted in the Congregation lately under my Pastoral watch and care, I heartily lament and bewail as the sore and awful frown of a holy and righteous God. And being jealous of myself that in those times of disorder, temptation and provocation that have lately passed over us, I may have spoken unadvisedly with my lips of which I desire to be sensible and humbled for it. And if I have done or said anything that looks like a reflection upon the work of God's Spirit and Grace, I ask forgiveness of God His ministers and people. Hoping that the Spirit of God has been at work amongst us in times past to saving purposes in some instances, though there has been much disorder and I am afraid that some persons have mistaken a false Spirit for the operations of the Spirit of God. And I earnestly desire that what I see not God would teach me, and if I have done iniquity that he would keep me from doing so any more :"

Subscribed

EBENEZER WHITE."

At a subsequent meeting of the Presbytery at Moriches, Oct. 19th, 1748, Minister White addressed a letter to Presbytery "expressing his concern on account of the remaining uncasiness and dissatisfaction in Bridge Hampton occasioned by the separates there and the too great lenity and kindness wherewith (as some apprehend) the Presbytery treated them," &c. The advice given by Presbytery as to the subject of the letter refers to the teaching of St. Paul and concludes "That the powers of Government are given for edification and not for destruction."

At a meeting of Presbytery at Smithtown, Aug. 9, 1759, reference is made to a "Dr. Cook, of Bridge Hampton," who had "experienced a remarkable saving change," &c., and applied for advice as to prosecuting studies preparatory for the ministry. On the 10th Aug. he was advised to prosecute such studies under "direction and tuition of Mr. White, of Southampton, or Mr. Browne of Bridge Hampton, till our next Session." Nothing more concerning Dr. Cook appears on the Presbyterian records or is known of him. Was he related to either Nehemiah B. Cook, mentioned by Prime in Hist. of L. I., p. 134, 135 and 261?

NOTE 2.—The original covenant of the Church and Congregation with Minister Woolworth for his salary and support, with his autograph and that of 123 members of the Society were lithographed and printed in the Centennial Address of H. P. Hedges, delivered in Bridge Hampton, July 4th, 1876.

INSCRIPTIONS ON MONUMENTS.

NOTE 3.—"In Memory of the Reverend Mr. Ebenezer White, Pastor of the Church of Christ, in Bridge Hampton, who died February 4th, 1756, in ye 84th year of his Age."

"In Memory of the Rev. James Brown, Pastor of the Church of Christ, in Bridge Hampton, who died April 22, 1788, in the 68th year of his age."

"In Memory of the Rev. Mr. Elisha Paine, V.D.M., who Died Aug. 26th, A.D. 1775, Æ 83, was born upon Cape Cod, and from thence with his Honored Father, Mr. Elisha Paine, removed to Canterbury, in Connecticut, where he practiced the Law as an Attor. with great approbation and fidelity until A. D. 1742, from thence became preacher of ye Gospel and was ordained ye first minister over ye Congregational Church of Christ in this place, May 11th, A.D. 1752, henceforth he rests from his labours."*

"Sacred to the Memory of the Rev. Aaron Woolworth, D.D., who departed this Life April 2d, 1821, in the 58 year of his Age and the 34th of his Ministry. He was born at Long Meadow, Mass., October 25th, 1763, Graduated at Yale College in 1784, was ordained and installed Pastor of this Congregation Aug. 30th, 1787, received the honorary degree of D.D. from Princeton College in 1809, and was constituted a life member of the American Bible Society by the Ladies of his Congregation in 1817. Possessed of a sound active and powerful mind richly stored with the treasures of Literature and Science, and of a tender and benevolent heart, early sanctified by Divine Grace, he adorned the relations of friend, brother husband, parent and minister. As a christian he aimed to keep his heart with all diligence, and to adorn the doctrine of God his Saviour in all things. As a Divine he was Mighty in the Scriptures and had investigated the whole field of theological Science. As a preacher he was instructive, discriminating and pun-

* On page 32 of the sketch of Southampton in History of Suffolk County is the erroneous statement that this record states Paine to have been "a native of Nantucket."

gent. And as a pastor he was faithful to his flock, and abounded in all the duties of the sacred office. His death was peaceful and happy. This stone was erected as a testimony of respect and affection by his Congregation."

[Front]—"Rev. Amzi Francis, A.M.

[East side]—Born at West Hartford, Ct., July 31st, 1793; graduated at Middlebury, 1819. Ordained and installed fourth pastor of the Presbyterian Church, at Bridge Hampton, April 27, 1823, Died Oct. 18, 1845, sustaining the pastoral relation till his death.

[North side]—Eminently pious, laborious in duty. Endeared to his family. Beloved by his people. Respected by all. His death was peaceful—happy—Triumphant.

"TO DIE IS GAIN!"

[South side]—Erected to the Memory of a beloved pastor by his Congregation." "The righteous shall be in everlasting remembrance."

[Front]—"Rev. David M. Miller.

[East side]—Born in Elizabethtown, N. J., June 12th, 1827. Graduated at the New York University, 1850, and at the Theological Seminary at Princeton 1853. Ordained and Installed sixth pastor of the Presbyterian Church at Bridge Hampton, April 27th, 1854. Died June 29th, 1855.

[North side]—Early in life pious, early in his ministry he died, lamented and beloved, yet in the hearts of his people he lives. Proficient in Theology—ardent in piety—to preach Christ his theme, to save souls his desire, faithful in life, peaceful in death.

"ASLEEP IN JESUS."

[South side]—Erected to the Memory of a beloved pastor by his Congregation.

His record is on high."

NOTE 4.—Deacons and Elders—The church chose deacons only as officers until 1801. On a tombstone in Sagg burying ground is this inscription: "Mr. Peregrine Stanbrough Deacon in ye Parish departed this life Jan. 4th, 1701 in ye 62 year of his age." This is the first deacon of which any Memorial is found. At the Date of May 14, 1742, mention is made of "Deacon Josiah Topping," 3d vol. Town Records, p. 114. This Topping sold and, it is thought, removed from here in 1747. ib. p. 134. James Haines was Deacon as early as 1738 ib. p. 88.

Deacons.	when elected.		Decease.
Peregrine Stanbrough,			1701
Josiah Topping before	1742	removed	1747
Elnathan White			1771
James Haines before	1738		1779
David Hedges	1767		1817
Thomas Topping		removed	
Maltby Gelston			1785
Ebenezer White	1787		1802
Benjamin Sandford	1802		1824
Silas White	1818		1827
Stephen Rose	1818		1866
James Nickerson	1827	removed	1833
Jeremiah Haines	1833		1871

The three Whites, Elnathan, Ebenezer and Silas, were descendants of Minister White.

Elders	elected	died.
Ebenezer White	1801	1802
David Hedges	"	Nov. 8th, 1817
Jonathan Rogers	"	Jan. 26th, 1819
Ezekiel Sandford	"	Aug. 20, 1811
Lemuel Pierson,	Jan. 1st, 1803	Nov. 18, 1821
Sylvanus Halsey	" "	May 27, 1851
Lewis Sandford	" "	Aged 84 March 4, 1840
Caleb Pierson	June, 1811	July 23, 1834
William Pierson	" "	July 17, 1825
Abraham Topping	" "	April 15, 1818
Jacob Halsey	" "	April 10, 1847
Stephen Rose	" "	July 18, 1866
David Haines	" "	Feb. 18, 1856
Jesse Woodruff	1820	June 7, 1857
Silas White	"	Nov. 8, 1827
Jeremiah Haines	"	Aug. 28, 1871
Charles W. Topping	"	July 30, 1850
Henry White	June, 1843	June 6, 1871
Daniel H. Haines	" "	Sept. 17, 1865
Hugh Halsey	" "	May 29, 1858
Levi D. Wright	" "	March 23, 1873
Richard Halsey	" "	August 16, 1882
Herman R. Halsey	" "	
Charles Terbell	" "	
Henry P. Hedges	Nov. 1856.	
Henry M. Rose	June 2, 1867	
James H. Topping	April 11, 1869.	
Josiah Rogers	" "	

NOTE 5.—CONFESSION OF JESSE WOODRUFF.—

DEAR BRETHREN :

I have long and unwarrantably deserted your communion and fellowship. I have for thirteen years totally neglected the public means of grace, and absented myself from the sanctuary. I have lost the sense of God's favor, and have walked in darkness of soul, without any prospect of comfort in this world or any hope for the next. I have settled down in the conviction that I was never regenerated and that my day of grace is passed. I have wondered at the forbearance of God toward so unworthy and sinful a creature as I feel myself to be. I no less wonder that the church has not long since cut me off from membership with them.

But now brethren, as nothing is too hard for God, it may be that he will renew me unto repentance and faith in Jesus Christ. That he would do so, I earnestly solicit an interest in your prayers. My days are almost numbered and soon I must go the way of all the earth. For the first time in thirteen years, possibly for the last time on earth, I purpose to sit down with you at the Lord's table on the next sacramental occasion. Brethren, I thank you for your forbearance. I ask your forgiveness in so long and so unwarrantably absenting myself from the sanctuary and the Lord's table. I request you to pray for me that the Lord our Covenant God would in his faithfulness lift upon me the light of his countenance, and give

me peace—that God “our refuge and strength” would recover to me the strength I need before I “go hence and be no more.”

In respect and love, I am, dear friends, your aged and
deeply sorrowing friend and fellow member,

Sept. 4th, 1851.

[Sd] JESSE WOODRUFF.

NOTE 6.—The names of the eleven are “Deacon David Hedges, Deacon Ebenezer White, now lately chosen to office, Zebulon Pierson, David Woodruff, Stephen Pierson, Silas Woodruff, Nathan Norris, Joel Sanford, Sylvanus Peirson, Silas White, William Titus.”

The names are: Aaron Woolworth, the pastor, Stephen Peirson, Zebulon Peirson, Silas White, John White, Daniel Woodruff, Silas White, Jr., Stephen Haines, Elias Jones, Lewis Sandford, Topping Cook, Abraham Peirson, Edward Topping, Daniel Sanford, Theophilus Peirson, the widow Hill, the widow Hildreth, wife of Mr. Woolworth, wife of Stephen Howell, wife of Edward Topping, wife of Stephen Cook, widow Mary Rodgers, wife of Stephen Hains, wife of Abraham Pierson, wife of James Woodruff, wife of James Mitchell, wife of John White, wife of Henry Topping, wife of Dan Woodruff, wife of Benj. Sandford, wife of Caleb Corwithy, wife of Jer. Sandford, wife of Lewis Sandford, wife of Wm. Halsey, Miss Topping Cook, Miss Achsah Hill, Abigail Woodruff, Clara Halsey, Sally Halsey, Rachel White, widow Halsey.

NOTE 7.—In the published account of the revival of 1799-1800, in Bridge-Hampton, in a note p. 133, Woolworth writes: ‘N. B. It may justly seem strange that in the above account there is so great a disproportion between the number hopefully converted and those who joined the church. This it is apprehended principally arose from two considerations, viz: apprehensions of the danger of attending sacraments without assurances of sincerity, and an antinomian spirit, especially as to the duties of church communion, both of which have been too prevalent in this part of the church, but is hoped are now abating.’ Vid Life and writings of Samuel Buell, D. D., page 133.

NOTE 8.—By Elder Herman R. Halsey.

MEMBERS AND ACCESSIONS TO THE CHURCH.

1787, church members numbered 33—Minister Woolworth.

1799	added	14	1810	added	4
1800	“	34	1811	“	3
1801	“	12	1812	“	3
1803	“	6	1814	“	2
1809	“	84	1817	“	22
1822	“	16	Rev. J. R. St. John.		

		Rev. Amzi Francis.			
1823	added	4	1833	added	8
1824	"	6	1835	"	4
1825	"	1	1837	"	2
1827	"	1	1838	"	15
1829	"	1	1842	"	43
1830	"	1	1843	"	4
1831	"	46	1844	"	7
1832	"	11	1845	"	2

		Rev. C. H. Edgar.			
1846	added	26	1850	added	46
1847	"	4	1851	"	5
1848	"	3	1853	"	11
1849	"	2			

1855 added 2—Rev. D. M. Miller.

		Rev. Thomas M. Gray.			
1856	added	14	1861	added	3
1857	"	3	1862	"	7
1858	"	23	1863	"	67
1859	"	31	1864	"	6
1860	"	5	1865	"	5

		William P. Strickland, D. D.			
1866	added	14	1872	added	8
1868	"	3	1873	"	2
1869	"	50	1874	"	38
1870	"	4	1875	"	2
1871	"	1	1876	"	7

1877 added 74—Rev. W. F. Whittaker, supply.

1878 added 5—Rev. Wm. P. Strickland, D. D.

1879, 8; 1880, 3; 1881, 3:—Rev. Samuel Dodd, supply.

1882 added 2—Supply by Schaff, Frissel and Hawley.

1883, 19; 1884, 11; 1885, 9; 1886, to Sept. 10, 10.—Rev. Arthur Newman.

DATE OF REVIVALS.

1741-2, 1764, 1785, 1796, 1800, 1809, 1817, 1822, 1831, 1842, 1846, 1850, 1863, 1869, 1874, 1877, 1883.

From the foregoing figures it will be seen that accessions to the church have been largely the fruit of revivals. The converts usually united with the church in one or more succeeding years. Many converts of 1800 did not unite with the church until 1809, or even subsequently. The like occurred after 1831.

The converts of 1831 included a large portion of the young people who had been faithfully instructed in Sabbath School and Bible classes, conducted in the several school districts by the Rev. Mr. Francis. Some of the converts of 1831 came in church in 1832 and 1833.

*"And they that be wise shall shine as the
brightness of the firmament ;*

THE
PRESBYTERIAN CHURCH
IN
BRIDGE-HAMPTON,

DECEMBER 1ST, 1886.

*And they that turn many to righteousness,
As the stars forever and ever."*

THE PRESBYTERIAN CHURCH IN BRIDGE-HAMPTON, 1886.

PASTOR,
REV. ARTHUR NEWMAN.

Clerk and Treasurer of Session,
HERMAN R. HALSEY.

ELDERS,
CHARLES TERBELL, JAMES H. TOPPING, HENRY P. HEDGES.
HERMAN R. HALSEY, JOSIAH ROGERS, HENRY M. ROSE.

TRUSTEES,
EDWARD A. HILDRETH, G. CLARENCE TOPPING, ADDISON M. COOK.

Clerk and Treasurer of Congregation,
EDWARD A. HILDRETH.

CHORISTER, HENRY E. HUNTTING. ORGANIST, MISS C. LORETTA LUDLOW.

Officers in Sabbath School,
HENRY M. ROSE, Superintendent. LEVI W. HALSEY, M. D., Asst. Supt.
THOMAS J. HAND, Librarian. W. H. TOPPING, Assistant Librarian.
H. E. HUNTTING, Musical Director. L. R. ALDRICH, Secretary and Treasurer.

Teachers in Sabbath School,
H. P. HEDGES, H. E. HUNTTING, N. T. POST,
L. W. HALSEY, Mrs. H. P. HEDGES, Mrs. H. M. HEDGES,
Mrs. K. C. WRIGHT, Mrs. E. C. HEDGES, Mrs. E. F. STEPHENS,
Mrs. N. T. POST, Mrs. ORLANDO ROGERS, Mrs. WALLACE HILDRETH,
Mrs. EDWIN ROGERS, Miss CHARLOTTE ROSE, Miss HATTIE P. CORWETH,
Miss LUCRETIA H. HAND, Mrs. HARRIET HAND, Mrs. WILLIAM STRONG,
Miss MARY HILDRETH, Miss M. E. ROSE, Mrs. JAMES STRONG.
Miss LUCY HOWELL, Total membership, 221.

Ladies' Benevolent Society,
Mrs. E. C. HEDGES, President. Mrs. CORA HALLOCK, Vice-President.
Mrs. E. A. HILDRETH, Secretary and Treasurer.

D. M. Miller Memorial Band,
Miss M. E. ROSE, President. Miss ADELAIDE B. HUNTTING, Secretary.

Ladies' Missionary Society,
Mrs. N. T. POST, President. Mrs. E. C. HEDGES, Sec'y. Mrs. P. R. REILLY, Treas.

RESIDENT COMMUNICANTS.

- 1831, Phebe H. Ludlow, wid. Isaac.
 " Mary C. Winters, wid. Luther.
 " James L. Haines.
 " Charles Terbell.
 " Herman R. Halsey.
 " Betsy Rose, w. Henry M.
 " Phebe H. Halsey, wid. Robert.
 " Cornelia Rogers, wid. George.
 " Richard Cook.
- 1833, Clarissa J. Haines.
 " Phebe H. Cook, w. Richard.
- 1838, Hannah Cook, w. John Lawrence.
- 1842, Jonathan Rogers Cook.
 " Thomas H. Cooper.
 " James H. Topping.
- 1843, Henry M. Rose.
- 1845, Thomas Halsey.
- 1846, Bethia Strong, w. Herman.
 " Harriet Hand, wid. Thomas B.
- 1847, Jared Dayton Hedges.
 " Caroline Hedges, w. J. Dayton.
 " Elizabeth A. Hedges, wd. Huntting M.
- 1848, Stephen D. Wood.
 " Jane Wood, w. Stephen D.
 " Martha Sandford, wid. Edward.
- 1849, Mary C. Rose.
- 1850, William Augustus Corwith.
 " Charles Doxey.
 " Orlando Hand.
 " Isabella Francis, wid. Roger A.
 " Elizabeth H. Hand, w. Orlando.
 " Mary E. Strong, w. Thomas.
 " Hannah Maria Conklin, w. George.
 " Jerusha P. Sayre, w. Horatio.
 " Charles Hildreth.
 " Nymphas Wright.
 " Freelove A. Halsey.
 " Helen B. Rogers, w. Orlando.
 " Cassander W. Hedges.
- 1853, John Osborn.
 " Jane Osborn, w. John.
 " Daniel S. Halsey.
 " Henry P. Hedges.
 " Glorianna Hedges, w. Henry P.
 " Betsy M. Youngs, w. John F.
- 1856, Nathan T. Post.
 " Margaret M. Halsey, wid. Philetus.
- 1857, Clarissa T. Hildreth.
 " Charity H. Hedges, wid. Charles O.
- 1858, Mary A. Halsey, w. James M.
 " Henry R. Halsey.
 " Phebe E. Rogers, w. Edwin M.
 " Rebecca J. White, w. Maltby R.
 " Sophia P. Wright, w. Nymphas.
 " Maria E. Rose.
 " Mary E. Topping.
 " Caroline A. Hildreth, w. George.
 " Adeline C. Haines, w. Theodore F.
 " Kate R. Wright, wid. Nathan H.
 " Flora R. Hedges, w. Cassander W.
- 1859, Maltby R. White.
 " Stephen Topping.
- 1859, Janet Topping, wid. Charles Henry.
 " Margaret Robertson.
 " Anna W. Field, w. George.
 " Phebe W. Topping, w. James M.
 " Mary W. Strong, w. Henry.
 " Josephine Bennett, w. John.
 " Elvira Sandford. [way.
 " Nancy E. Hathaway, wid. — Hathaway.
 " Mary A. Tiffany, wid. N. N.
- 1860, Henry H. Sandford.
- 1862, Sarah H. Ludlow, w. Henry.
 " Mary L. Schellinger, wid. Jeremiah.
 " Margaret C. Howell, w. Henry.
- 1863, Parnissa L. Topping.
 " Sylvanus T. Ludlow.
 " Henry E. Huntting.
 " Jeremiah Ludlow.
 " George W. Conklin.
 " Josiah Rogers.
 " Henry L. Topping.
 " Richard Tyndal.
 " Edward Mooney.
 " Robert L. Hedges.
 " George A. Hildreth.
 " James A. Rogers.
 " Edwin M. Rogers.
 " David B. Bennett.
 " James M. Topping.
 " Henry Ludlow.
 " Fanny P. Ludlow, w. W. Hardaere.
 " Harriet E. Haddock, w. Charles.
 " Emma R. Rogers, w. James A.
 " Sarah E. Ludlow, w. James.
 " Maria E. Ludlow, wid. E. Jones.
 " Jane Tyndal.
 " Frances M. Halsey, wid. Richard.
 " Frances M. Cook, w. Alanson.
 " Mary Ann Mooney, w. Edward.
 " Sarah R. Hildreth, w. Wallace.
 " Martha L. Topping.
 " Lucia H. Conklin, wid. Cornelius.
 " Phebe F. Hildreth, w. Solon.
 " Mary S. Edwards.
 " Ellen H. Halsey, w. A. Asbury.
 " Annie E. Topping, w. Albert.
 " Phebe H. Post, w. Nathan T.
 " Caroline H. Huntting, w. Henry E.
 " Orlando H. Rogers.
 " Susan A. Corwith, wid. Silas W.
 " Caroline Loretta Ludlow.
 " Mrs. Letitia Tyndal.
 " Martha Huntting, wid. James R.
 " Elizabeth J. Halsey, w. Abraham.
 " Henry L. VanScoy.
 " Mary T. VanScoy, w. Henry L.
- 1864, Alanson Cook.
 " Sarah Halsey, wid. Henry Allen.
 " Margaret Edwards, w. David A.
 " George L. Hand.
 " Harriet M. Hand, w. George L.
 " Julia Topping, w. James H.
- 1865, Mary S. Halsey, w. Benjamin H.

RESIDENT COMMUNICANTS.

- 1855, Mary G. Hildreth.
" Phebe R. Reilly, wid Capt. Reilly.
" Theodore F. Haines.
- 1856, Adelaide Amelia Cooper, w. Emmet.
" Anna R. Cook, w. Addison M.
" Charlotte Rose.
" Harriet N. Hildreth, w. Edward A.
" Emily C. Hedges, wid. Edwin.
" Frances Maria, w. John T. Halsey.
- 1858, Charles King.
" Antoinette Strong, w. William R.
- 1859, Abraham Halsey.
" Frances M. Haines, wid. William C.
" Leander P. Halsey.
" Juliette Strong, w. Jacob.
" Benjamin H. Halsey.
" Harriet B. Hedges.
" Susan M. Hedges.
" Elizabeth McGuirk, w. Wm. Tyndal.
" Althea J. Haines, wid. Edgar T.
" Elizabeth C. Rogers, w. Josiah.
" David Rogers.
" Mary T. Rogers, w. David.
" Mary S. Hildreth, w. Samuel J.
" Horatio G. Sayre.
" Reuben A. Edwards.
" Leander P. Topping.
" William Tyndal.
" Albert E. Topping.
" William R. Strong.
" Betsey Cook, wid. Hervey.
" Thomas Strong.
" Susan H. Corwith, w. Augustus.
" Joan Lefevre, w. Mr. Lefevre.
" Harriet N. Cook.
- 1870, Albert Halsey.
" Harriet Hand, wid. George.
- 1872, Mary Tyndal, w. John.
" Adelaide A. Halsey, w. Henry R.
" George Lewis Miller.
" Caroline A. Miller, w. George L.
" George Miller.
" Sarah Miller, w. George.
- 1873, Esther Hedges.
- 1874, Henry Schenck.
" John Schenck.
" James Mooney.
" Ella F. Squires, w. Edwin Fordham.
" Cornelia Spencer, wid. Charles.
" Orlando Seabury.
" Frank H. Rose.
" Carrie L. Conklin, w. L. W. Hallock.
" Lucretia H. Hand.
" Mary H. Topping, w. Gardner B.
" Abby Elizabeth Hildreth.
" Samuel J. Hildreth.
" Phebe W. Hallock, w. Nickol T.
" Cora S. Hallock, w. Gilbert F.
" Ellie K. Simons.
" Thomas Emmet Cooper.
" Sarah Bennet, w. David.
" Anna W. Ludlow, w. William.
" Harriet W. Schellinger.
" Mary Emma Edwards, wid. Thaddeus
" Samuel Mulford.
" Lydia Mulford, w. Samuel.
" Alice M. Rogers, w. Alfred P.
- 1877, Sarah Corwith.
" Jennie Maria Osborn.
" Florence P. Osborn.
" Nellie C. Ludlow.
" Annabelle J. Corwith.
" Lucy M. Corwith.
- 1877, Nellie W. Hull.
" Isabelle C. Hildreth.
" Kate W. Ludlow.
" Mary K. Mulford, w. Clarence Topping
" Allen A. Halsey.
" Morgan P. Wright.
" Charles T. Ludlow.
" Harriet R. Pierson.
" Hannah E. Wright, w. S. O. Hedges.
" Laura G. Ludlow.
" Frances E. Stevens.
" Howard S. Halsey.
" Francis McCaslin.
" Edward A. Hildreth.
" Cora H. Post.
" Grace Sayre.
" Isabelle S. Haines, w. Edward Halsey
" Mary Ann Tyndal.
" Sarah H. Austin, w. Charles King.
" Nathan H. Hand.
" Daniel D. Woodruff.
" James H. Strong.
" Levi W. Halsey.
" Thomas J. Hand.
" James E. Hildreth.
" Hannah M. Hand.
" Florence Hand, w. Dr. Halsey.
" Ruth E. Hedges, w. O. Osborn.
" Emma S. Wood.
" Gertrude F. Corwith, w. N. N. Tiffany
" Fannie H. Strong, w. George.
" Bessie P. Corwith.
" William H. Topping.
" Alice Cooper, w. Allen Halsey.
" Julia A. King, w. Edward H.
" Phebe Pierson, w. Theodore.
" Edward G. Sayre.
" Mehetabel Haines.
" Charlotte Hull, w. John
" Addison M. Cook.
" Mary F. Hedges w. Robert L.
" Gilbert F. Hallock.
" Orlando J. Howell.
" Martha J. Huntting w. T. O. Worth.
" Adelaide B. Huntting.
" Sarah Katherine Halsey w. Melvin.
" Arabella Halsey w. Albert.
" John E. White.
" Elizabeth Talmage w. Charles.
" S. Henry Strong.
" Charles Hallock.
" Hetty M. Terbell w. Charles.
" Kate G. Lester, w. P. Terry, Jr.
- 1879, Myra Topping, w. Leander.
" Phebe H. Topping.
" Sarah F. Edwards w. Frank.
" Irene C. Schenck w. John Schenck.
" Lewis W. Hallock.
" Emily A. Hedges, w. Stephen.
- 1881, Phebe Louisa Rose.
" Frank Edwards.
- 1882, Edmund T. Strong.
- 1883, Henry A. Halsey.
" Agnes M. Halsey w. Henry A.
" Maltby G. Rose.
" Henry G. Hand.
" Harriet Sayre Huntting.
" Katie Ruppel w. Conrad Schenck.
" Lafayette Bates.
" Sophia S. Bates w. Lafayette.
" Margaret C. Halsey w. Erastus.
" Alice Eleazer, w. — Eleazer.
" Annie Edwards, w. O. Seabury.

RESIDENT COMMUNICANTS.

1883. Charles P. Topping.	1885. Frank R. Worthington.
“ Martha Isabella, w. John White.	“ Ernest C. Loper.
“ Ada Hildreth.	“ Jonathan E. Bennet.
“ Alice Cook Wright.	1886. Mary Elizabeth Mooney.
“ Jennie Aldrich.	“ Annie Gebler, w. Henry Squires.
“ Hurrah M. Ludlow, w. Charles T.	“ Isobel Mansir, w. Peter
“ Mary T. Strong, w. Leonard.	“ Louisa Cecelia Sayre.
1884. Emily T. Aldrich, w. Leonard R.	“ Mary Jane Hedges, w. Elias.
“ Leonard R. Aldrich.	“ Minnie Hand.
“ Annie McCarter Topping, w. Stephen	“ Daniel Nelson Edwards.
“ Doyle Sweeney.	“ Nathan Osborn Hedges.
“ Emily Maria Halsey, w. Abraham, Jr.	“ Theresa Miller Hedges, w. Nathan.
“ Mary Loretta Strong, w. James.	“ Frank Hedges Hand.
“ Kittle Madeline Hallock.	“ Lucy Corwin Howell.
“ Ella Cook.	“ Hannah May Halsey.
“ Kittle Frances Haines.	“ Lulu R. Strong.
“ Abraham Halsey.	“ Edward Ellsworth Hedges.
1885. Mrs. H. M. Hallock, w. Capt. H. Hallock	“ Jennie Amelia Hedges, w. E. E.
“ Herman Strong Hallock.	“ Hannah Griffin, w. Baldwin Cook.
“ Lena Ruppel.	“ Ernest Linwood Field.
“ John Ruppel.	“ Christina Jonson.
“ Mary Sayre Hildreth.	

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